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WEEKLY REVIEW.

—Unity in Spirit but diversity in action has always been the secret of success in Mission-work. When the American Board sent out Dr. Judson, and he became a Baptist on the voyage out, dreadful predictions were indulged in as to the divisive results of this action on his part. But instead of lessening the power of Mission work it led to the foundation of one of the greatest Baptist Missionary Societies in the world. The American Board has not suffered. Its work has increased by leaps and bounds since Dr. Judson's time. This being the case we are sorry to see that the Bishop of Calcutta has been advocating a Board of Missions which will swallow up the Church Missionary Society and the Society for the Propagation of the Gospel, and be under the control of the Archbishop of Canterbury. He denounced the C. M. S. as a party Society, because it was not High Church. The *Rock* says that if the Committees of the two Societies should be so foolish as to fall in with these ideas, at least ninety per cent of the subscribers of the Church Missionary Society would separate and form a new Society. Indian mail-trains travel at a slowness of twenty-five miles an hour because there is no competition. In England where there is competition the same class of trains go at seventy miles an hour. Competition is as good for Missionary Societies as it is for railway companies. The Apostle Paul knew this, for proof see his second epistle to the Corinthians, chapters eight and nine.

—Whilst Canon Isaac Taylor's sceptical article on "The Great Missionary Failure," was being printed, a great meeting was held in London to bid farewell to *forty-five* missionaries of the Church Missionary Society about to depart for various parts of the world. So long as Canon Taylor continues to attack the defects of Mission-work from a sceptical standpoint, his words will fall on deaf ears. Faith and not doubt is the only possible road to reform.

—There are 130 drink-shops in Jerusalém. The drink-habit is increasing amongst Mahomedans as well as every other class of the community.

—The *Beacon* says:—

Hindoo husbands are no longer to be allowed to treat their child-wives with the brutality with which at pleasure they have been accustomed to use them. A notable example recently made of a very powerful offender ought to act as a deterrent to others. The brother of Holkar has been sentenced to three months' imprisonment and a fine, for outrageous illusage of his little wife, aged twelve years. The punishment itself is of course wholly inadequate, but it is an immense advance, and in view of the rank of the offender means a very great deal to the natives. Holkar, it may be remembered, was one of the Princes who visited England last year, and who wound up his visit by buying Lady Dudley's jewels. He is one of the most powerful semi-independent chiefs in the Indian Empire, and possesses a very large army. The subjection, therefore, of his brother to the ordinary police jurisdiction will naturally have a striking effect on the Natives.

—Cardinal Manning says that London "is like Rome of old—a pool into which all the nations of the world streamed together and all the sins of all the nations were continually flowing." The number of illegitimate children born in London is one out of every twenty-five. In Paris the proportion is one out of every three. What has the Cardinal to say about Paris?

—The Rev. E. Payson Hammond is hoping before long to take a trip round the world, speaking through an interpreter as he goes. We hope that this marvellous apostle to the children will take India in on his way. Many of Mr. Spurgeon's backbone members at the Metropolitan Tabernacle were converted as children at Mr. Hammond's visit there twenty years ago. His last visit to London resulted in the conversion of many hundreds of boys and girls.

—Government alcohol and opium shops are going to be opened in Burmah. The Native kings of Independent Burmah used to prohibit the sale of these two drugs. The Indian Government tries to salve its conscience by prohibiting the sale to Burmans! Of course the Burmans will be supplied when the taste is created for the two poisons. It is becoming a question in many minds how far missionaries are justified in seeking grants-in-aid from such a Government as this. We shall have more to say about the new alcohol and opium regulations in Burmah later on.

—How many years is the limit of one soul's stay in Purgatory, is a question that must have puzzled many a priest of whom it has been asked. The *Christian Commonwealth* has just been calculating that by spending half an hour every morning and half an hour every evening, for one month, in steadily saying over *Ora pro nobis* with "special intention" for a certain list of subjects published by the "Apostleship of Prayer" of the "Holy League of the Sacred Heart of Jesus" last August, it would obtain for the believer the remission of thirty-one thousand years of purgatory. Is there anything more abjectly superstitious in Hinduism or Mahomedanism?

—Several contemporaries have articles rather triumphant in their tone over the illness of Captain R. Kelso Carter, the celebrated "Faith Cure" teacher. Without going into the subject of faith-healing either on one side on the other, we may be permitted to remark that we do not see how Captain Carter's illness proves or disproves the theory. Of all the thousands that Christ healed when on earth there was not one that was promised future immunity from illness. Where sickness is in the slightest degree directly caused by sin, faith in Christ dealing with the sin is an indispensable part of the remedy. There are many diseases physical and mental, which the doctor cannot touch without the help of the faithful servant of Christ.

—Miss Whillden of the Baptist Church Mission gives an interesting account of a dumb Chinese Christian, in a district she visited, who was, in spite of his infirmity, able to serve God with a good deal of vigour. When he felt it his duty to rebuke any one on account of sin, he would hold up his Chinese Testament, pointing to some suitable passage for the person to read. On admission to the Church his confession of faith was made as follows:—

First he put his hands upon his breast with an expression of loathing, to indicate his own sense of sin; then he stepped forward and looked down as if beholding a deep and awful pit, from which again he shrank back with a look of terror; but presently drawing near again, he looked and seemed to see something just beyond; then he made the sign of the cross! Jesus was there! And now again he looked into the pit and smiled, as though he saw his own sins cast in there! At last he looked up and pointed to heaven with a smile of ecstasy. Jesus had died for his sins and was risen for ever to make intercession for him!

—Canon Isaac Taylor, the sceptical champion of Mahomedanism, says that the Mussulmans do not need the Gospel. Listen to Dr. Bruce on this point:—

There is only one land and one people in which and on whom the full power of Islam, for good or evil, has had a fair trial during thirteen centuries. "I thank God," said Mohammed, "that I am an Arab, and that the Koran is in the Arab tongue." Arabia is the only country where Islam has from its beginning reigned supreme, uncontaminated by contact with idolatry, and entirely preserved from the influences of Christianity and Western civilisation, with the inevitable concomitants of the latter—wealth, luxury, worldliness, and drinking habits. And the Arabs are the only people who labour under no disadvantage from the fact that the Moslem Ulema have never translated their Holy Book idiomatically into the language of any other people. They alone can read the Koran and traditions of the prophet in their own tongue. If in any land the Koran could have an elevating and civilising effect upon a people, that land must be Arabia. But what does Mr. Palgrave, who is *facile princeps* among authorities on Arabia, say? "When the Koran and Mecca shall have disappeared from Arabia, then, and then only, can we seriously expect to see the Arabs assume that place in the rank of civilisation from which Mohammed and his book have more than any other individual pause long held them back." (Palgrave's *Arabia*, i., p. 175).

—Canon Taylor says, that if a mission does not immediately succeed, and show instant results, it should be withdrawn. We saw once in an English museum a model of an English steamer made by a native of India who had never seen the sea. The captain, in a most extraordinary uni-

form, was clinging with his legs round the funnel. The "steamer" was a sort of a box with a native hut on top of it. Canon Isaac Taylor is evidently about as qualified to speak on Christian Missions as the aforesaid native on maritime matters. The Danish missionaries in Greenland were fifteen years at work before they saw a convert. To-day there is *not one* professed heathen. The Methodist missionaries were labouring for years in Fiji before they saw any results. To-day there is *not one* professed pagan. The history of missions is full of like cases. Suppose they had followed the Canon's advice, and had, like cowards, run away from the work that Christ had set them, where would be the marvellous success of to-day?

—At the Clifton Conference lately held the Rev. Talbot Greaves said:—We never find the apostles quibbling about the ancient Scriptures, but always treating them with the highest reverence. They never raised the question as to "comparative degrees of inspiration in one part of the Bible and another." What a strange contrast there is between the intense reverence with which our Lord and His apostles treated the Scriptures, and the irreverence of what is known as "modern thought." It is enough to make one shudder to see the way in which, with ruthless hands, men are tearing the Book to pieces, and very often too in the presence of young men who by and by are to be the preachers and teachers of the Church of the Lord. This Book claims our reverence on the ground that it is the voice of the Lord. Every line in it is full of majesty, for the mouth of the Lord hath spoken it, and if the glorious Jehovah has stooped out of the heavens to converse with His creatures, with what breathless attention should they listen! Surely their language should ever be, "Speak, Lord, for Thy servant heareth."

The Powers of Darkness hate and abominate the Word of God. They know from old experience the serious wounds which the "Sword of the Spirit" is capable of giving, and therefore try to steal away from inexperienced Christians some of the weapons of their warfare. They shall not succeed.

—For three hundred years the Roman Catholic Church has had missions in China, and has not introduced the Bible yet. This church that is not founded on God's own Book, hates it.

—There is a "Society for the Study of Christ" in Calcutta. All the "students" are unconverted. A society of blind men for the study of painting would be as sensible. "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God."

—A converted "jail-bird" dates his longing after better things from the time when the late Earl Shaftesbury put his arm round him and said "Jack, we'll make a man of you yet." Earl Shaftesbury was a "narrow Evangelical." God grant us more such Earls and more such narrowness. It is very much like the "narrowness" of Christ.

—In India charitable bequests in wills require great caution in their framing, if the objects of the testator's proposed bounty are to receive the money. We know a case lately in which five such bequests were lost to the legatees. It is a matter of gross dishonesty on the part of the relatives of the deceased when they take advantage of the legal flaws in Indian probate law, to pocket money intended for Christian and philanthropic institutions. It is as much stealing in the sight of God, as highway robbery or burglary.

—Russia is one of the greatest tea-drinking countries in the world. The tea-urn is everywhere, all day long, in the houses of the rich and in the huts of the poor. Russia promises to be one of the best of customers for the Indian tea-planters and brokers. She has been accustomed to give the highest prices for tea in China, having the best qualities imported at great cost overland *vid* Tartary in order that the flavour might not be impaired by a sea-voyage. There seems to be a probability that all this will be altered, and that Indian tea will take its place.

—Some of the American jail-authorities are fighting with all their might, the introduction of women-matrons, for the care of women prisoners, into the police-offices. Whence comes this senseless opposition to a most beneficent and humane change? The moral character of the opponents to such a measure should be closely enquired into.

—The Church Missionary Society is the largest and the most influential of all the Church of England Societies. It is also the most evangelical, and is almost entirely in the hands of Low Church people. Now it is impossible that the Jesuits should see such a society at work year after year without attempting to get one or more of its agents in. Such is the case at Lucknow at the present moment. One of the persons in charge of the *Shid Shidán*, the organ of the C. M. S. at Lucknow, is not simply a Ritualist, he is a Romanist in disguise, a wolf in sheep's clothing. Listen to what he says in the last number:—

The omission at times of portions of the office for Holy Communion, especially of the Ten Commandments, the omission of the manual acts of breaking the bread and of laying the hand upon the bread and on the cup in the prayer of consecration, the introduction of the sign of the cross over the bread and wine in the Prayer of Consecration and at Holy Baptism, the practice of trine immersion or trine aspersion (as a substitute), the provision of weekly communion in Parish Churches, even with one communicant at least, the exhortation to private and secret confession, and the provision of a form of absolution to be used in private at other times than with readiness. The reservation of the consecrated elements, allowed by the absence of any order to consume them in Church, and prescribed for the Communion of the sick, the separation of the men from the women in Church at Communion, and the non-withdrawal of the non-communicants from the Church, although they are directed to withdraw from the choir; none of these things may be contrary to Scripture, but they are certainly contrary to the spirit of the present Prayer Book.

These are the words of a Romanist and not of a Ritualist. The leading article of the same number is "How to Worship, a defence of Ritualism," and is Roman Catholic argument from beginning to end. He attempts to palliate the transparent impudence of putting such an article in a Low Church paper by saying that he only does it for the sake of discussion, and reserves his own opinion.

—The Mormon State Church is falling to pieces. The Supreme Court of Utah has entered a final judgment and decree in favour of the United States Government in the suit instituted by it against the Mormon Church to obtain the dissolution of the Church and corporation, and to have its property declared escheated to the Government. An appeal will be made to the Supreme Government of the United States. Meanwhile preparations on a great scale are being made to move the whole Mormon concern from Utah to Mexico. The Mormon Church has centres of corruption in England, Wales, Denmark, Sweden and Norway, from which countries it ships off young and attractive women, and wealthy dupes, to its so-called "earthly paradise."

—The *Asiatic Quarterly* has an article which speaks enthusiastically of the extraordinary fertility of Indian soil. It says:—

There is no manure known more fertilising than March dust. Its fruitfulness is proverbial. In India we have this March dust blowing everywhere all through the year. In the Dakhan the deep-stapled black cotton soil is ploughed through and through to the rock below it by the wide gaping cracks formed in it during the hot season, from February to June. As soon as these cracks are formed they are filled with the fine blown dust which loads the winds that all day long, and all through the night, sweep the whole country. As soon as the cracks are filled, new ones form again at once, and thus the soil is kept in a perpetual state of almost molecular disintegration and movement, and is ceaselessly oxygenated by these simple, natural processes to its lowest depths.

Christian India will be the wealthiest country on the face of the earth.

—An Indian contemporary says:—

We do not regard it as a thing of any practical importance to discuss whether we derive our principles from a Hindu or a Christian source. Truth is King, and must be obeyed, whatever be the medium through which it is manifested to us.

Christ is the Truth. All spiritual truth is to be found in Him, and it is a matter of the most intense importance, that we should boldly avow the source of our principles, if we are professing Christians. It is treason to Him to do otherwise.

—Leprosy is an entirely unknown disease in England to-day, but it was not always so. Mr. Levi Palmer, writing in the *Sword and Trowel* says:—

"During the Middle Ages the disease was so prevalent in England that every important town had its leper-house. The leper was deprived of all rights of property and family, and the priest performed over him the rites of burial, completing the same by throwing over him a shovelful of earth. Henceforth he was regarded as a walking corpse, and was compelled to warn the living of his approach by sounding a rattle or ringing a bell."

—There are thirty Methodist ministers and one hundred local preachers in France.

—Unless it is a slanderous report inspired by the Powers of Darkness, there are some curious missionaries in East Africa. They are said to be calling upon the Mahommedan Sultan of Zanzibar to send a few scores of rifles to drive off some Arab raiders. The sword is thus called in, where the Gospel is supposed to be powerless. "The weapons of our warfare are not carnal, but spiritual and mighty to the pulling down of strongholds." These missionaries had far better get down on their knees and learn how to get and use this class of weapons.

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ALL ROUND THE WORLD

Men, Methods and Missions.

Herr Jensen, a Danish Missionary, quoted in the *Missionary Review of the World*, well remarks that "Devilishness in its foulest form must be looked for in Christendom and not among the heathen. Here the devil has enjoyed his possessions in peace; no one has disturbed him, and why should he take any great pains to fortify his kingdom? Where his mortal enemy, Jesus, displays His power in His children, there the devil has to brace himself, to exert himself with all his force, and to lay all manner of fresh plans to strengthen his people and if possible to win back what he has lost. Here in India all is death In Europe all is in development; but is not the kingdom of sin in Europe also in development? Here all is petrified." This is profoundly true. Directly God's servants in Europe take the Gospel to a heathen race and raise in their hearts the thirst for eternal life, the devil's servants in Europe at the same moment export to the same race alcohol and opium to deaden and destroy that thirst for inward happiness In Europe itself the Gospel received makes a man a child of God, but the Gospel definitely rejected makes him tenfold more a child of the devil. There is nothing in Hinduism or Mahomedanism to equal the depths of impurity taught by Charles Bradlaugh's section of the London atheists.

This same Herr Jensen speaks of the pain he felt at a series of meetings in Madras in which a Brahmin and a catechist disputed on Christianity. *At the last meeting 2,000* were present and "the two natures of Christ" was the holy subject of a great deal of unholy talk. Herr Jensen says, "It is sorrowful to see Christianity dragged down to become a matter for learned or unlearned jangling; it can only lose thereby. Our Lord Jesus' way of proceeding was quite otherwise. He also sought to take his antagonists in their own craftiness, but He never took the learned way. He threw his barbed shafts into their consciences." Herr Jensen's own plan is to tell those heathen who wait on him for the purpose of "jangling" that if they want to know the way to God, he is ready to help them, but apart from that he has nothing to say to them. In this he follows Christ.

Hudson Taylor has been emphasizing the fact that missionary work without the Bible does not last. There is a tradition that some Missionaries went to China in the Apostolic age but did not take the Bible. Their work was not permanent. The Nestorians went there from the seventh to fifteenth centuries, but they again gave China no Bible. So also the Romanists in the thirteenth century, but they made the same mistake. The Jesuits took science, but not Scripture. The first British ships took opium. But Robert Morrison went to China, and then the Bible began to be given to the Empire.

Directly the Church of Christ takes one step forward, the followers of the evil one do the same. We reported a week or two ago the fact that enormous numbers of Bibles were being imported into Japan, and that the Japanese Government in glaring contrast to our "Christian" Indian Government, had made the Bible a text book in the Government schools. The Rev. John Gulick now reports that floods of atheistic literature are entering the country from abroad.

The war between God and right, and the devil and wrong, gets hotter every day. On the very same day that the American Baptists of Boston began their plans for the evangelisation of the Congo district as represented by the Livingstone Inland Mission, 200,000 gallons of rum sailed from Boston to the Congo, in a single ship. The powers of darkness attempt to keep step with the powers of light, but the time is coming when they will have to fall behind. Christ *must* reign, for God has said it.

Wardlaw Thompson says:—

The London Missionary Society sent the first missionaries to Tahiti in 1797. They worked till 1813, sixteen years, and not one convert. Then a change came over the whole land. So rapid was the development that in 1821, eight years later, evangelists—natives—went out to the Hervey group. Eight years more passed, and, with John Williams, native evangelists pressed on to the Samoan group. Another nine years, and the New Hebrides were reached; and, in 1841 to 1843, the Loyalty Islands and New Guinea.

The "waiting time" for Indian Mission-work is rapidly drawing to a close. We believe the time is at hand when Native Indians will help in China Inland Mission work. There is no reason, spiritually speaking, why they should not, and from a climatic point of view, they would be much more suitable than Europeans. The presence of the Holy Ghost and not the colour of the skin determines the fitness for mission work.

The secret of self-support has been discovered by the London Missionary Society's Missionaries in China. It is this, to allow each church to choose its own pastor. They willingly defray the expenses of the man of their choice. In thousands of English churches, when a High Church priest rules over a Low Church parish, if the principle of self-support were suddenly called into existence, the Ritualist would have a starving time of it, but, on the other hand, a man after their own heart would be nobly maintained by the parishioners.

A Christian missionary who we know, was sent years ago in the warmth of his first love to a station in South America. When he got there, he found his duties consisted in teaching a "Protestant" school in which a stringent rule of the Romanist Government was in force that no religion should be taught. Our brother at once and indignantly protested against this extraordinary kind of mission work. He was calmly answered from home that the existence of a "Protestant" school in a Catholic country was breaking down the prejudices of the people even if it did not teach religion. The Apostle Paul used to "break down the prejudices of the people" by preaching the Gospel. Results eighteen centuries ago show that he was right. Results to day show that the methods of some of our unconverted missionary managers are wrong. It is the Holy Ghost that prepares the way of the Lord, and not secular education, though that is valuable in its place.

G.

The progress of missions in Japan is very satisfactory. Not only is there an increase of church membership, but the churches are showing a desire to become self-supporting.

Epitome of News.

Saturday, October 27.

—In consequence of the increasing gravity of the news of the famine from the Ganjam district, Mr. Garstin, acting Senior Member of the Board of Revenue, has been directed by Government to proceed to-day by sea to Ganjam, with, it is supposed, full power to start relief works. Some anxiety is felt about Nellore and Kurnool. Heavy showers are falling daily in Madras and Chingleput districts. The local prices of grain are falling. There has been some looting in the Madras Presidency in consequence of the distress.

—The report is gaining ground, says a Karachi paper, that the amalgamation of Sind with the Punjab is a settled measure, and will be carried out very shortly. The scheme in all its details is said to be lying cut and dry in the India office, and the Secretary of State is only waiting for the recommendation of the Government of India.

—A committee consisting of Mr. R. G. Macdonald, Lieut.-Colonel E Harvey, R. E., and R A. Cordner, Executive Engineer, has been appointed to make a searching inquiry into the system of accounts in the offices of the Executive Engineers, in buildings, roads, and irrigation branches of the Public Works Department. The committee will visit Lahore, Allahabad, Bombay and Calcutta. The local Governments will appoint an engineer officer to sit with it when it visits their province.

—The Oudh Christian *Melá* will be held Nov. 6—11th, at Char Bagh, Lucknow. A grove has been secured near the railway station, where the tents will be pitched. Missionaries of other Districts and Missions are invited to be present. The *mela* proper will be held on the 9—11th. It is hoped that the Native Christians of Oudh will be largely represented.

—Heavy rain continues to fall at Negapatam and the winds on the Coromandel coast are north-easterly.

—The *Times of India* says: The distress which exists in parts of the Guzerat and Kattywar districts is every day being brought more before the notice of the public of Bombay. For several days past large numbers—thousands in fact—of labouring persons from the districts in question have been arriving in Bombay and taking up their quarters on the Esplanade and the open spaces in Mody Bay, Frere Road, and elsewhere. In the day time many of them are to be seen wandering about the streets in the Fort, either asking alms from the Native merchants and shopkeepers or applying for work. As yet no organised efforts have been made to alleviate their condition, but it is quite likely that they will be made very shortly. One of the leading members of the Parsee community received a deputation on the subject the other day, and was asked to accept the office of President of a Committee which, it was suggested, should be formed to raise funds for rendering assistance to those in distress. The receiver of the deputation, while not giving any definite reply to its members, pointed out that as the cattle in the districts seemed so far to be the greater sufferers, the railway companies should be approached with a view of getting them to remove the cattle at cheap rates to other parts of the Presidency where fodder is to be obtained.

Monday, October 29.

—The Bolan Railway, says a Lahore paper, will probably be opened to traffic through from Sibi to Quetta as a broad-gauge line about December next. Hitherto a metre gauge line has existed from Hirok to the summit of the Pass, but this is being replaced by a broad gauge line, the works on which are sufficiently

advanced now to allow of carriages being run through, if necessary.

—The retired German officer named Killian, who was arrested at Nice last August on the charge of being a spy, has been sentenced to five years' imprisonment and a fine of five thousand francs.

—There is a definite prospect of the proposed acceleration of the Calcutta-Bombay mails being effected. Early next year, the train from Calcutta will start before the usual mail time, and will have a dining car attached. It will run at a somewhat higher rate of speed, and curtail the time occupied by stoppages. In this way it is proposed that twelve hours should be saved on the journey each way, thus enabling Calcutta to reply to English letters a week sooner than at present.

—It has puzzled the heads of many to know how the earth turns round. A German educational journal, published in Frankfort, gives the following directions for proving that the earth "does move":—"Take a good-sized bowl, fill it nearly full of water, and place it upon the floor of a room which is not exposed to shaking or jarring from the street. Sprinkle over the surface of the water a coating of lycopodium powder—a white substance which is sometimes used for purposes of the toilet, and which can be obtained at almost any apothecary's. Then upon the surface of this coating of powder make, with powdered charcoal, a straight black line, say an inch or two in length. Having made this little black mark with the charcoal powder on the surface of the contents of the bowl, lay down upon the floor close to the bowl a stick or some other straight object, so that it will be exactly parallel with the mark. If the line happens to be parallel with a crack in the floor, or with any stationery object in the room, this will serve as well. Leave the bowl undisturbed for a few hours, and then observe the position of the black mark with reference to the object that it was parallel with. It will be found to have moved about, and to have moved from east to west—that is to say, in the direction opposite to that of the movement of the earth on its axis. The earth in simply revolving has carried the water and everything else in the bowl around with it, but the powder on the surface has been left behind a little, The line will always be found to have moved from east to west, which is perfectly good proof that everything else has moved the other way.

—By means of the magnesium flash light a photograph has been taken at the suggestion of M. Du Bois Raymond, of a normal eye, life size, after a quarter of an hour's rest in a completely darkened room, showing the pupil of the eye fully dilated, as its reaction does not begin until after exposure. Hitherto the effect of complete darkness on the pupil could only be observed by the light of the electric spark, but these photographs permit of measurements.

Tuesday, October 30.

—Sir Samuel Baker intimates that there is cause for alarm in the drying up of the Nile. He thinks it probable that the Mahdi has been damming the Atbara, the stoppage of which by the Ethiopians he believes brought about the seven years of drought which followed the seven years of plenty while Joseph was Grand Vizier of King Pharaoh. It is evident that if the Mahdi can divert the Nile he can practically destroy Egypt, for, as the Egyptians themselves believe, the Nile is the life of Egypt. Sir Samuel Baker knows as much, perhaps, of Central Africa as any other man, and it is scarcely doubtful that the damming up the Atbara is a thing quite possible. At any rate, the question has considerable interest in its bearing upon the Biblical record, as well as the present condition of things in Egypt.

—Consequent on the unexpected return of Mr. Cooper, Chief Presidency Magistrate, Bombay, Mr. Crawley-Boevey, who has been acting for him, is appointed Collector and Governor's Agent at Surat.

—The call for aid in relief of fever-stricken Jacksonville has met with quick and generous response. The demand for assistance, however, is increasing and will doubtless continue until with the coming of frosts the fever shall cease and the quarantine against the infected district be removed. In the cities generally arrangements have been made whereby those who desire to do so may participate in the work of relief.

—It has been calculated that, as fish produce so many eggs, if vast numbers of the latter and of the fish themselves were not continually destroyed and taken, they would soon fill up every available space in the seas. For instance, from 60,000,000 to 70,000,000 codfish are annually caught on the shores of Newfoundland. But even that quantity seems small when we consider that each cod yields about 4,500,000 eggs every season, and that even 8,000,000 have been found in the roe of a single cod. Were the 60,000,000 cod taken on the coast of Newfoundland left to breed, the 30,000,000 females producing 5,000,000 eggs every year, it would give a yearly addition of 150,000,000,000,000 young codfish. Other fish, though not equalling the cod, are wonderfully prolific. A herring weighing 6 oz. or 7 oz. is provided with about 30,000 eggs. After making all reasonable allowances for the destruction of eggs and the young, it has been estimated that in three years a single pair of herrings would produce 154,000,000.

—Porous glass, to be used for windows, is one of the latest Paris productions. Too fine to permit of draught, the pores (according to *Invention*) cause a pleasant and healthy ventilation in a room.

—The Statistical Abstract of India, which has just been issued, contains an estimate of the present population of India. According to the Census of 1881, the population of British territory was 198,790,853, and of the Native States 55,191,742, giving a total of 253,982,595. The estimated population of Cashmere (which was not included in the Census) in 1873 was 1,500,000, of Upper Burmah in 1886, 3,000,000, and of the Burmese Shan States 2,000,000. The yearly increment of the population is at least ½ per cent. With these additions, and with allowances for annual increments since the Census of February, 1881, the population of India in March, 1887, would be British territory 207,754,578, the Native States 60,382,466, giving a total population for all India of 268, 137,044. Both in British territory and the Native States the number of males is larger than that of females. In 1881 in British territory there were 101·2 males to 97·4 females, and in the Native States 28·7 males to 26·4 females, and in all India there were in that year just 6,013,419 males more than females.

Wednesday, October 31.

—It is reported from China that the whole of the new embankment of the Yellow River, which was commenced last autumn at the spot where the old embankment gave way, has been completely swept away by the summer floods. It is said to have cost about £2,000,000 sterling (9,000,000 taels). As the floods rose, it was seen that the strain was becoming dangerous, and Li Hang-tsao, the high official in charge of the work, was sent for in hot haste, but before he could arrive the whole bank went down before the flood, and of the 8,000ft. of river-wall lately completed not an inch remains, and the waters are pouring unchecked through the immense gap into the Honan province. From 800 to 1,000 labourers, who were on the bank, were also swept away and drowned. It is reported from Peking that all the officials concerned are being severely punished.

—A traveller from beyond the Cashmere border has brought some fresh news about Dad Mahomed Khan, the murderer of Mr. Dalgleish. This man, together with the others implicated in the crime, was in Kashgar for some days after the murder, but the Chinese authorities though aware that the crime had been committed took no steps to arrest any of the party. There is a strong presumption that they were bribed not to notice it. M. Peterhoffski, the Russian Consul in Kashgar, has taken steps to have Dad Mahomed arrested if he passes into Russian territory.

—The Upper Burmah Summary Report says: The most important events of the week are the attack on the Pretender in the Kyaukse hills and the death of Tha Do in the Pakokka district. In Shwebo the police captured thirteen guns belonging to Nga Yang's gang and twelve guns belonging to another gang. In Pakokka, a dacoit leader from Sagaing was killed by Inspector Yin Moung. In Minbu two minor leaders were killed.

—The *Christian* has a note on extinguishing petroleum fire which may be useful. It says: It has been discovered, by accident, that milk poured over the flame puts out the fire immediately. As this method has been successfully tried several times, it may be well to make it known.

—Will Spain ever be tolerant? The Supreme Court of Madrid has confirmed the decision of a provincial tribunal condemning a Spanish Protestant to five days' imprisonment, with a fine of a pound and costs, for having persisted in remaining with his hat on when he met a Catholic procession.

—A special meeting for prayer to inaugurate the present session was held at the Zenana Medical College, London, on Wednesday, Oct. 3, Rev. Julius Griffith presided. Rev. J. G. Rainsford delivered an impressive address to the students on the importance of the rich and abundant indwelling of the Word of God.

—*Valuable orders for steel for bridge works*, to be erected on the Bengal and Nagpur and another Indian railway, have been received in Staffordshire. The Steel and Ingot Iron Company, Bilston, have booked 4,000 tons, consisting mainly of plates, angles, tees, and bars.

Thursday, November 1.

—Major General H. Lindsey Christie, one of the greatest tiger-killers of India has lately died at St. Andrews. He was often known to encounter and kill tigers on foot, having repeatedly shot tigers in the act of charging on him. He was the first to establish the fact that tigers will occasionally climb high trees. A village in India was so haunted by a man-eating tiger that the terrified inhabitants could scarcely venture to draw water from the well, so many having been killed by this tiger. A request was sent to "Tiger Christie" to deliver them from this monster. He hastened to the spot, and quickly laid the foe at his feet.

—The P. & O. S. N. Company's s.s. *Clyde*, with the outward English mails of the 19th instant, left Aden for Bombay at 6 o'clock on Tuesday evening.

—One hundred and seventy members of the Govindapur gang who have been creating disturbances and looting in the Aska district have been arrested. The Sub-Magistrate of Yadiry, near Gooty, lately sentenced a number of people of that place to fifteen days' rigorous imprisonment, for taking part in an unlawful assembly. After undergoing their sentence some prisoners assembled on the 18th and waylaid the Sub-Magistrate, and severely thrashed him. Four men have been arrested and will shortly be tried.

—The Queen, says the *British Weekly*, is enjoying the best health, and revelling in the early winter with its unheard-of cold. Her daily drives and walks during the heavy snowstorms and cold of last week put the strength and endurance of her ladies-in-waiting to a very severe test. Lady Ely was her chief companion, and, having served a longer apprenticeship than the other ladies-in-wait-

ing now at Balmoral, is more accustomed to the cold, and better able to endure it.

—Lord Tennyson is becoming very infirm and is very much afflicted with failing sight. He and Lady Tennyson will spend the winter this year in the south of France.

Friday, November 2.

—The *Times of India* says:—During the month of October Sterling Exchange varied from 1s. 4 19-32d. to 1s. 4⅜d. for Demand Bank Bills, and Bar Silver from 43¼d. to 42⅞d. per ounce. Just lately the demand rate has been steady at 1s 4⅜d. or very near it, and in fact the fluctuations in the value of the rupee have been small. Council Bills sold at 16·47 pence per rupee on Wednesday of the 30 lakhs offered, Bombay taking 17 and Calcutta 13 lakhs. 81 per cent. of the applications were given. Shipments of Silver to India are small, only £20,000 worth being advised this week. There is not much to be said regarding Exchange this week. Bills have been in moderate supply, but remitters, especially the native bazaar, have not operated freely. The Banks will be closed on Saturday and Monday for the Dewali holidays, and no great change in rates is expected at present.

—The total number of deaths registered in Bombay during the week ending Tuesday, 30th Oct., 1888, was 457, being 11 less than the preceding week and 3 more than the week ending the 25th Oct., 1887; 29 more than the corresponding period in the preceding five years. The deaths among the different classes were:—Buddhists, Jains, &c., 20; Brahmins, 15; Lingayet, 2; Bhattias, 4; Hindoos of other castes, 207; Hindoo outcastes, 44; Mussulmans 126; Parsees, 23; Jews, none; Native Christians, 6; Eurasians, 5; Europeans, 3; *while the rate of mortality per 1,000 of the population was 24·74. There were* 107 deaths from remittent fever, being 5 more than the last week and 21 more than the corresponding week of last year. There were no deaths from cholera last week. The mean number of deaths from cholera in the corresponding week in the preceding five years was 7 The deaths from diseases of the respiratory system, diarrhœa, and dysentery were 82, 12, and 8 last week, against 89, 17, and 10 respectively, in the corresponding week in last year. During the week 381 births were reported in the different districts.

—The Commission on Mr. Crawford's case continues to sit daily at Poona. It is still occupied with the same cases that were gone into on the occasion of the trial of Hanmantrao.

TELEGRAPHIC NEWS.

Washington, October 25th: A private letter from Sir Lionel Sackville, the British Ambassador here, which has been construed as inviting British naturalized in the United States, to vote for President Cleveland at the next Presidential election, has been published in the United States, and has been the subject of much comment in the Press, which vehemently resents Sir Lionel's interference.

Constantinople, 25th: The Sultan has finally sanctioned the Suez Canal Convention.

Paris, 25th: M. Goblet has informed Count Menabrea, the Italian Ambassador here, that for the sake of conciliation the existing Italian schools in Tunis will be exempted from French inspection.

Berlin, 26th: It is currently believed here that England and Germany will arrange to co-operate on the Zanzibar Coast.

London, 27th: Mr. Pritchard Morgan, the Welsh Gold Mine owner and Independent Liberal candidate, has been elected member for Merthyr Tydvil by a large majority in the place of Mr. Richard, deceased.

Washington, 27th: President Cleveland has instructed Mr. Phelps, the American Minister in London, to intimate to Lord Salisbury that a change in the representative of the British Government at Washington would be advisable, and would promote the good understanding between the United States and Great Britain.

London, 28th: Mr. Jeremiah D. Sheehan, M. P. for Kerry, has been arrested for inciting the tenants at Killarney to join the Plan of Campaign.—The strike among the miners in Derbyshire has ended, the owners having conceded the advanced rate of wages asked.

St Petersburg, 29th: The engine and four of the carriages of the train conveying the Czar from the Caucasus to St Petersburg have been derailed near Borki. Nobody was, however, hurt.

London, 30th: All the Powers have now signed the Suez Canal Convention.

Washington, 30th: Acting upon instructions received from President Cleveland, Secretary Bayard has informed Sir Lionel Sackville West that his continuing in the post of British Ambassador here is no longer acceptable to the United States Government, and is, therefore, prejudicial to the relations between the two countries.

Ottawa, 30th: The Canadian Pacific Railway Company have obtained an injunction to prevent the Red River line from forcibly crossing their line, pending an appeal to the Supreme Court in the matter.

London, 31st: The Parnell Commission have overruled the strenuous objection of the Irish Banks to produce the books of the Leaguers. The *Times* has called for the reporters of the speeches inciting outrage and advocating autonomy.

St. Petersburgh, 31st: The official account of the accident to the Czar's train at Borki shows that it was most serious, and that the Czar, Czarina, and the other members of the Imperial family had the narrowest of escapes. At the time of the accident the Imperial party were all sitting in the dining car, which was much damaged by the smash which followed the derailment. Eight of the Czar's personal attendants and eleven others were killed on the spot and eighteen badly injured.

London, November, 1st: At yesterday's sitting of the Parnell Commission Mr. O'Shea was examined. He detailed the Kilmainham negotiations, and said he had destroyed the bulk of the memoranda referring to the same, because Sir W. Harcourt and Mr. Gladstone had advised the utmost reticence to be observed in respect thereto. Mr. O'Shea further said that Mr. Parnell objected to the manifesto which was issued after the Phœnix Park murders, because, he said, it was bombastic though he approved the substance of it. Mr. O'Shea believed that the signature to the famous letter was genuine. In cross-examination he admitted having quarrelled with Mr Parnell in 1886, but denied that he had talked of revenge.—An agreement has been signed by the North British Borneo Company, Rajah Brooke of Sarawak and the Sultan of Brunei accepting a British Protectorate over their respective territories.

Zanzibar, 1st: The British Government have notified to all Europeans to withdraw from the mainland of Zanzibar in view of impending English operations against slavery.

Amid thoughts for the salvation of India's women, prayer is requested for the women and girls who come to the Methodist Episcopal open-air Scripture Schools in Jabalpur and suburbs, in over one hundred places, the attendance during the week ending October 25th being 7,199, namely 2,941 boys and 1,391 girls (4,432), 1,980 men and 887 women (2,867); the Presiding Elder having inspected each of these Schools of the Teaching Bands.

Here and There.

"Christianity is *sui generis*. It is not after the order of other things. Read the text as we have it in the New Version: 'the faith which was once for all delivered unto the saints.' This does not mean that there was darkness in the past from which we should seek to escape It means there was perfect light to which we should eagerly return True progress in religion is progress backwards! Christianity was not given in embryo, but in matured perfection. It comes to us in complete, not imperfect form. It is Divinely-revealed, not humanly-discovered. If it be natural, we may improve upon it; if it be supernatural, we shall scarcely attempt the task. It is the faith once for all delivered upon the saints. From this faith we dare not take away; to it we dare not add." *W. Evans Hurndall, M. A.*

—The Lord seldom, if ever, does great things through great organizations. Gideon's thirty-two thousand had to be reduced to three hundred before the Lord would work marvels through them. And there is sound common sense in this. A few filled with faith and with fire, are likely to accomplish far more than a multitude of half-hearts.

—There are only 800,000 Protestants in France out of a total population of 36,000,000. France has never recovered from the massacre and expulsion of the Huguenots. In losing the Huguenots France lost its backbone. Had they remained in France the great Revolution might have been a peaceful Revolution.

—The Italian daily paper which is printing the wholy Bible in its columns in 210 parts is doing so because the editor is an enemy of Italian priestcraft. He could not use a deadlier weapon. "Priests" hate the Book which says that every believer is "a priest unto God."

—Three million copies of "Uncle Tom's Cabin" have been sold since its first publication. "Pilgrims Progress," "Robinson Crusoe" and "Uncle Tom's Cabin," all three wholesome books, seem to have a perpetual circulation which is unknown in the realms and pernicious literature.

—Pastor Archibald G. Brown, preaching at Sandown, Isle of Wight, from the words, "For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish," drew the lesson, What should a Christian worker be? He should be nothing in himself. What is a savour? A sweet smell. It is an invisible, imperceptible, impalpable nothing. The identity of the savour is merged in that which gives it birth. The fragrance of the rose and the violet does not lead you to mention itself. You don't praise the aroma, but the flower. Christ is the Rose of Sharon; may we lose ourselves in Him. An aroma is that which can only live round about its altar. Remove the rose, and the fragrance is gone. The rose may be all right, but the fragrance may droop. The means of power is ours, always abiding in connection and communion with Christ.

A remarkable movement is reported from Cuba. Rev. A. J. Diaz, "the Cuban Paul," was converted by a Christian nurse reading the Bible to him in a New York hospital. Ordained in Florida in 1835, he became pastor in the following month of the first Baptist Church in Cuba Two years' work has resulted in the formation of six churches, and the establishment of twelve preaching stations, each with a Sunday-school. The communicants number 1,100, the Sunday scholars 2,000, and the congregations 5,000. All the churches are crowded, people standing at the doors and windows.

THE ANNUAL SUBAH AT AHMEDNAGAR.

By one who was there.

One of the largest Marathi churches in India is that of the American Mission at Ahmednagar. The great event of the year, looked forward to by young and old, is the Annual Subah, which was held this year from Oct 25th to 28th, and attended by Native Christians from Ahmednagar and all the country round. The subject for the consideration of the various meetings was the work of the Holy Spirit in the believer and in the world.

The opening meeting was at 10 a. m. on Thursday the 25th, and was addressed by Mr. Sumant Vishnu, a Native gentleman, well known in the Bombay printing-trade. The subject which he took for his address was "Who is the Holy Spirit? Where is He at present and what does He now wish to do in His worshippers? What is He now doing in some? What does He now strive to do minute by minute in us." Mr. Sumant pointed out how all the

Deep Things of God

were revealed through the Holy Spirit, and that He was in every believer and near every sinner. Just as the Holy Spirit of God hovered over the earth "without form and void" at the creation, so to-day He hovers over the spiritually dead to bring them to life. The Holy Ghost refines as a fire. To be baptized with the Holy Ghost is to be baptized with fire destroying the sin, and keeping it away. The body of the believer is the temple of the Holy Ghost, and He is willing and waiting to work in each, minute by minute. Mr. Sumant was followed by the Rev. Gungaram Wagchowrie who spoke of the means by which the Holy Spirit does His work in the worshipper. First directly, but never in opposition to the Scriptures, secondly by the Scriptures. Next by means of prayer and also by means of affliction and trial. Mr. Dhanaji Saptal followed and said that the reason why the Holy Spirit did not help some Christians more was because

They are ignorant of Him.

The Rev. R. A. Hume said that it was difficult for the Holy Spirit, Almighty though He is, to work through those who were doing wrong or doubtful things.

At the afternoon meeting held from 3 to 5 the Rev. Bhunjrao spoke on grieving the Holy Spirit. All sin and all pride pains the Holy Ghost. Just as the eye is pained with the least grain of sand deposited in it, and there is no peace until it is removed, so the Holy Spirit cannot be at peace whilst there is the least sin cherished in His temple, the body of the believer. The Rev. C. Harding followed and spoke of the manner in which the Holy Ghost took of the things of Christ and revealed them to the believer. We are in the School of Christ, the Holy Spirit being the Teacher. Some say "Come here" others say "Go there," but if our main wish is to serve God

He will lead us aright.

Jesus Christ taught His disciples for three years and then left them in the charge of the Holy Ghost for Him to teach. There is all the fulness of God in the Holy Ghost, a boundless, exhaustless store of grace. The Rev. J. E. Abbott said that it would be better for us that the Holy Spirit did not reveal our duty to us, than, being revealed, we did not do it. If we use prayer as a mere form we are no better than the heathen when he says his *mantra*. Let the

Spirit come in like a flood

into our hearts and sweep away every thing that is opposed to Him. Mr. Sumantrao Karmarker then gave a Bible reading on the subject. The Holy Spirit abode on Christ like a dove, because there was no sin in Him. To us He comes like a fire because there is sin in us that needs consuming. John knew Jesus when the Holy Ghost like a dove came upon Him. Let us also be marked with the mark of the Holy Spirit and men will know that Christ is with us.

In the evening a vigorous consecration, prayer and testimony meeting was held. Over thirty spoke. Some pastors confessed their

Coldness of Heart.

One said that he knew from experience that the Spirit could only work with willing material. On the same evening a large meeting was held in the High School to welcome Mr. Robert McCullough, the new Professor of Natural Science at the School. Dr. Bissell presided over an audience which included a lot of outside people and a large number of the High School boys. The latter delivered the speeches of welcome, one of which was in the form of

A Persian Poem

which may be translated into English as follows. "Welcome, O sun of the East! Happiness to you! Welcome, O moon, sparkling in the cheerful night! O ocean of genius, and quarry of merits, you are welcome to the scholars of English! We are like nightingales singing your praises. As a perfumed rose you are welcome to our school-garden. May the citizens of Ahmednagar always have the benefit of your bounty, for, O ocean of generosity, you are welcome to scatter your munificence! May the star of your fortune always glitter! Welcome again, O star, to this joyful night!" We hope that Mr. McCollough was not quite overwhelmed with these effusions, and that he will find means to turn all this adulation and flattery amongst his scholars

from himself to Jesus Christ,

his Master. Addresses were also delivered by Dr. Bissell and the Rev. R. A. Hume. There was a large and varied selection of native music.

The Rev. Dr. Bissell addressed the first meeting on Friday morning and spoke of the work of Christ now in every believer. The Rev. Dr. Ballantine followed on that inexhaustible chapter, the fifteenth of John, and the Rev. J. E. Abbott on the various ways in which God shows His love to us. Mr. Showrao Modak followed, describing the way in which God helped believers through other believers. Living epistles are as powerful in their place as written epistles are in theirs. When a man is worried, harrassed and persecuted and yet remains

sweet and happy through it all,

his life is a powerful testimony for Christ.

In the afternoon a meeting for the children was held by Rev. J. E. Abbott. Another meeting was also held at which the Rev. Anaji spoke upon the union between God and the believer in prayer, and the Rev. R. A. Hume on the question as to how God is to be constantly pleased with His children. Just as it is possible for the child to be pleased with the parent in its small measure, and the parent pleased with the child in a larger measure, so we can be pleased with God and God with us. Instant confession of sin is necessary if this state is constantly to continue. The Rev. Balmantro Chiniji spoke on the necessity of pastors and teachers,

Keeping very close to God

if they were going to do any good to the Church.

On Friday evening a grand *Kirtan* was held at which over a thousand Natives were present nearly half of which were non-Christian. It was conducted by Krishnarao who sang a large variety of hymns composed by himself. He was assisted in the choruses by three special singers accompanied by a *mwrdang*, a *vina*, and a *saringi* (sackbut, psaltery and dulcimer). A hymn was sung and then he explained its meaning and preached from it, keeping in time all the while with the music, stopping every now and then whilst the instruments played over a bar or two. This *Kirtan* is a Native institution and is used by celebrated singers in praise of their heathen gods. In this instance the words were all Christian and set to Hindu music. These *Kirtans* have a special charm for the Native ear, not infrequently lasting on to the early hours of the morning. On this occasion it was continued for two and a half hours. The Psalms were probably originally sung *Kirtan* fashion (see Psa: cl.)

The first meeting on Saturday morning was commenced by the Rev. L. S. Gates who said that we must ever bear in mind that God was going to convert the heathen through those

who were already Christians.

This threw a heavy responsibility on each one. Mr. Shetaba Fakirba spoke on the terrible obstacle that stumbling Christians were in the way of converting the unsaved, a professing Christian walking in the flesh was a great stumbling-block in the way of the heathen. Those Christians, Native or European, who send to the market or ride on the railway on the Sabbath are stumbling-blocks in the way of the heathen, whether they mean to be so or not. Mr. Showrao Modak gave an account of the Christian Endeavour Society which found work for every one of its members to do, either in preaching or in teaching in Sunday schools,

visiting the sick or the guilty,

and every one who needed it, distributing tracts and bringing in people to the meetings. Rao Sahib Bhore then spoke in favour of the collection, which was taken up by every one coming forward to a large table and depositing their gifts thereon. All sorts and manner of things were brought forward, fruit and live chickens from the farmers, pincushions worked by the women, bags of cowries hoarded up all the year round for the occasion (a cowrie is a shell used as money, and is the smallest value of exchange in India, sixty-four of them being a pice, or a farthing in English money. Poor women whose income was only one or two rupees a month had managed to

save something for the occasion.

Nearly three hundred rupees were realized altogether.

In the evening an evangelistic meeting was held at eight o'clock.

On Sunday the 28th the children's meeting at ten o'clock was largely attended and was addressed by Mrs. Harding. At the ten o'clock ordinary meeting a testimony and prayer meeting was held for one and a half hours with unabated interest. At the end the Rev. J. E. Abbott exhorted those present to spend the time between the end of that meeting and the afternoon meeting at 2-30, in labouring with their friends and others to bring them to Christ, which was very faithfully done by a large number, and in consequence at 2 30 no less than fifteen testified that they had that day decided for Christ.

Nine of these were heathen adults

and the other six were boys from the Christian school. In addition to this two high-caste Natives asked to be prayed with, but they were unwilling to leave all and follow Christ, and so went away unsaved.

At 4-30 there was a huge communion service, six hundred taking part. A great meeting was held on the same afternoon for mothers with little children. No less than

One hundred mothers with their babies

were present. Another large meeting for older children was also held.

At 8 o'clock in the evening Sumant Vishnu addressed a packed evangelistic meeting. Dr. Bissell, the Rev. Bhujanrao, and Dr. Ballantine also took part. A choir of thirty Native girls helped in the singing. The Rev. A. W. Prautch of Bombay was present, and took an acceptable part in many of the meetings.

On Monday the whole great Subah congregation scattered to their various homes in all the country round and went back to their villages, and farms, and schools, and preaching with renewed vigour, many being determined to work for Christ more earnestly than ever before.

A TRIFLING LOSS!

By Lord Plunkett, Archbishop of Dublin.

"A trifling loss!"—I heard them say—
"But one man killed in the affray—
One private of the line!"
And patriots read the news awhile,
And sauntered home with a placid smile,
To feast, and sip their wine.
Oh! 'twas a great and glorious strife!—
A trifling loss—but one man's life!

A trifling loss?—oh! think of him,
That dying man, whose eye waxed dim,
As with a shuddering start
The life-blood rushed from a colourless cheek,
From quivering lips that strove to speak,
Back to a bursting heart!—
A trifling loss to some—but he
Passed then into eternity!

A trifling loss?—oh! think again—
That placid, cruel smile, refrain;
Nay, brother, rather weep.
That one poor soldier of the line,
He had a human heart like thine—
Its fountains were as deep;
It was as hard for him as thee,
To wrestle with death's agony!

A trifling loss?—oh! say not so—
Think of the many tears that flow
When but one life departs.
The veriest beggar, when he dies,
Bursteth some secret sympathies
Sealed up in fellow hearts.
Is it a trifling loss to tear
These trembling tendons of despair?

A trifling loss? Stay, let us think
Of that poor trembler on the brink
Of death's dividing stream
Standing beside that rushing tide,
Gazing upon that further side,
What doth the future seem?
Oh! as he wildly looks across,
Is death to him a trifling loss?

Looking in anguish madly back
On that irrevocable track
Of hour, and day, and year,
Doth memory, like a wintry blast,
Chilled by the ice-wastes of the past,
Palsy the soul with fear?
As he beholds a life gone by,
Is it a trifling loss to die?

From A. I.

Rev. J. C. R. Ewing, with his family, sailed from New York October 3rd. In the party were Mrs. John Newton, formerly of Sabathu, three single lady Missionaries for Dehra, and Rev. J. Jones, a recent graduate of Allegheny Theological Seminary, under appointment to the Lodiana Mission. The party will reach India about the middle of November. A warm welcome awaits them.

Miss Lawson, recently Principal of the Jumna Girls School, was married in Bombay October 15th to Dr. F. Neff of the Presbyterian Mission in North China. It is probable that Mrs. Newton, now on her way to India, will be appointed Principal of the School.—*Makhzan i Masihi.*

A NOVEL TOMBSTONE TO THE MEMORY OF DRINK.

When R. T. Booth, the American Temperance lecturer was in England five years ago, he addressed some very large meetings at Salisbury, Wiltshire. He was invited to stay at the house of Mr. H. Gregory, Fisherton Mills. This gentleman was an earnest Christian, although not an abstainer. A very moderate drinker, he always kept a cellar of very choice wines, and of course these were offered to all visitors, and wine was always placed on the dinner table. However Mr. Gregory and his wife became so convinced by Mr. Booth's earnest addresses of the harm drinking habits were doing to the nation that they thought it was their duty as Christians to give up "that which caused their brother to stumble."

Then followed a discussion with Mr. Booth as to what should be done with the cellar full of wine. "Make a clean sweep of it," said he. "Oh, no," said Mr. Gregory, "that would be wasteful; I will sell it or give it to the hospital." "Oh," said Mr. Booth, "then you still want to poison people." This struck Mr. Gregory very forcibly, and at last the talk ended in the whole household, master and mistress, children, men and maids, headed by Mr. Booth, and the gardener with a spade, adjourning to the garden where under the shade of two beautiful walnut trees a large grave was dug.

Here bottle after bottle was broken and emptied till every drop was gone. Prayer was then offered that each might keep true to the pledge that day taken, and all returned to the house.

The next spring, long after all the other trees were in full blossom and verdure, it was discovered that these two beautiful trees were dead.

"Killed by drink!" If alcohol can have such a blighting, blasting influence as this, should we not seek God's grace to help us to shun it, and do all in our power to help others to do the same?

I know the above is true, as I was shewn the two trees by my friend Mr. Gregory a few months ago.

M. M. R.

I HAVE KEPT THE FAITH.

"I have kept the faith." 2 Tim. 4: 7. A dear brother of the writer, living in New York, was recently on a train which was just leaving the station. By the side of it, on the next track, was another train, which was about starting in the opposite direction. A man near my brother suddenly jumped to his feet, opened the window, and hurriedly called, "John!" A man at an open window in the other train, instantly recognized his friend, and quickly responded, "William!" A hearty grasp of hands, and the short, solemn inquiry came ringing from William,

"John, have ye kept the faith?"

"Aye, by the help of God, I have."

The cars moved away, a smile of pleasure on the face of each, and they saw each other no more. Was it strange that a thrill of Christian sympathy took possession of my brother's heart, as he at once took a seat by the side of William, who had hitherto been a stranger, but now was a Christian brother? Not, "Have you made money?" "Have you made a great name for yourself?" but, "Have you kept the faith?" What stronger evidence of conversion could have been given, than in the question and answer which came from these two travellers to eternity?

Happy the man who can give a right answer to this important question, and who at the end of life, and in the day of judgment, can say with Paul, "*I have kept the faith.*"—*The Watchword.*

DETERMINED TO SUCCEED.

The following is one of the traditions of a manufacturing firm in Glasgow, Scotland. Thirty years ago a barefoot, ragged urchin presented himself before the desk of the principal partner and asked for work as an errand-boy.

"There's a deal o'running to be done," said Mr. Blank, jestingly, affecting a broad Scotch accent. "Your first qualification wud be a pair o' shoon."

The boy, with a grave nod, disappeared. He lived by doing odd jobs in the market and slept under one of the stalls. Two months passed before he had saved enough money to buy the shoes. Then he presented himself before Mr. Blank one morning and held out a package

"I have the shoon, sir," he said quietly.

"Oh!" Mr. Blank with difficulty recalled the circumstances. "You want a place? Not in those rags, my lad. You would disgrace the house."

The boy hesitated a moment, and then went out without a word. Six months passed before he returned, decently clothed in course but new garments. Mr. Blank's interest was aroused. For the first time he looked at the boy attentively. His thin bloodless face showed that he had stinted himself of food for months in order to buy those clothes. The manufacturer now questioned the boy carefully and found to his regret that he could neither read nor write.

"It is necessary that you should do both before we could employ you in carrying home packages," he said. "We have no place for you."

The lad's face grew paler; but, without a word of complaint, he disappeared. He now went fifteen miles into the country and found work in stables near to a night-school. At the end of the year he again presented himself before Mr. Blank.

"I can read and write," he said briefly.

"I gave him the place," the employer said, years afterward, "with the conviction that in process of time he would take mine, if he made up his mind to do it. Men rise slowly in Scotch business houses, but he is our chief foreman."

The *Northern Christian Advocate* in quoting the above from another paper says:—

This lad's pluck and perseverance must command the admiration of all persons who appreciate heroism. But not so the heartless austerity of the man who should have done something to encourage and assist the poor little fellow, especially after his first proof of sterling manhood. Hard knocks help to make an old tree fruitful, but the same treatment might easily ruin a sapling.

—There is not a single professed heathen left in the Fiji islands, the inhabitants of which were, at the beginning of this century, the most revolting cannibals on the face of the earth.

—One American Mail-Steamer, the *City of Pekin* lately took $140,000 dollars worth of opium to San Francisco, enough to last 2082 smokers for six months.

ASIATIC SOCIETY MUMBAI

Bombay Church Directory,

Alphabetically arranged. Ministers are requested to inform the Editor immediately of any change in the time of services.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

BAPTIST CHURCH.

BELLASIS ROAD (Opposite the Byculla Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, 11 a. m. and 6 p. m.

CHURCH OF ENGLAND.

GIRGAUM CHURCH: Ministers, Rev. H. C. Squires, Rev. J. M. Macdonald. Sabbath Services, Marathi, 8 a. m. English, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m. Prayer meeting, Wednesdays, 6 p. m.

MAHOMEDAN MISSION C. M. S.

REV. W. St Clair Tisdall. Urdu Service at The Lodge, Girgaum, Sunday, 8 a. m. Persian service at the Gospel Hall, Bellasis Road, Byculla, 4 p. m.

CHURCH OF SCOTLAND.

B. B. & C. I. Railway Institute, Parel, 9 a. m. St. Andrew's Kirk, Fort, 6 p m. Minister: Rev. T. H. Greig.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Rev. John Forgan, Pastor Sabbath Services, 11 a. m. and 6 p. m. Sabbath School 4-30 p. m. Prayer Meeting Wednesday at 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

FORT—Rev. E. F. Frease, Pastor. Services will be held, until the new church building is completed, as follows:—Regular Sunday Services, 11 a. m. and 6 p. m. at the Y. M. C. A. Rooms, Apollo Bunder—Sunday-School, 9-30 a. m. and Prayer-meeting, Wednesday, 8 p. m., Vernacular Service, Sundays 3 p. m., Evangelistic Service, 8 p. m., Temperance Hall, Colaba.

GRANT ROAD—Rev. H. C. Stuntz, Pastor. Sabbath Services, 11 a m. and 6 p. m. Prayer-meeting, Wednesday, 7-30 p. m. Sunday-school, 9-30 a. m.

Grant Road Mission—Rev. W. W. Bruere Pastor. Tamil service at 7 30 a. m. Sabbath School at 3. p. m. and Marathi service at 4 p. m.

MAZAGON — Rev. W. E. Robbins, Pastor. Sabbath services, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

SEAMEN'S REST.—VICTORIA DOCK.

Rev. B. Mitchell, *Superintendent.*

SERVICES as follows:—Monday, Tuesday, 7-30 p. m., Thursday, Gospel Free Tea, 7-30 p. m., Friday, Gospel Service, 7-30 p. m., Sunday, Gospel Service, 7 p. m. Singing for half an hour previous to service. Spare periodicals for Reading-room and for distribution, also cast off clothing, are solicited.

SALVATION ARMY.

S. A. Hall, Bori Bunder Every evening at 8. Cowasji Patel Street, Fort, ditto.

WESLEYAN METHODIST CHURCH.

COLABA, CAUSEWAY—11 a. m. and 6 p. m. Rev. G W. Clutterbuck.—Sunday school, 4-30 p. m. BYCULLA, (next to Victoria Gardens)—Sundays 8 a.m. and 6 p. m. Sunday-school, 4-30 p. m.— Cordial invitation to all.

SPECIAL NOTICES.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

Y. M. C. A. Rooms, Apollo Bunder, Weekly Prayer Meeting, Monday, 5-30 p. m. Also Meeting every Friday at 8-30.

Weekly Meeting at Mr. Gladwin's, Grant Road Bridge, Tuesdays, 7 p. m.

Bible Reading, Mr. Glaskin's Rooms, Old Byculla Hotel, Saturdays, 6 p. m.

The Bombay Guardian,

A CHRISTIAN NEWSPAPER AND HOME JOURNAL, published every Saturday morning at the Anglo-Vernacular Press, Two Tanks, Bombay.

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English Agents:—Messrs. Dyer Brothers, Rose Street Corner, Paternoster Square, London, E. C., who will receive subscriptions and Advertisements.

SATURDAY, NOVEMBER 3RD, 1888.

NOTES AND COMMENTS.

"In THY light shall we see light."
"Send out thy light and thy truth!"

An old Puritan Divine once said that there was "yet more light to spring forth out of God's Word." This is a true witness. Those who are fighting for the authenticity and the plenary inspiration of the Old Testament are fighting no bigot's battle. First, and above all, the credibility of Christ is bound up with the inspiration of the first part of the Bible. He quoted it again and again, simply saying "It is written." Every year is bringing to light by means of the Palestine Exploration Fund and through other sources the value of much of the historical and geographical information of the Old Testament. The proof of the detailed exactness of its pages is becoming more and more complete every year. There is no doubt that the time is coming when a reason will be revealed for the insertion of some of the long genealogies of seemingly useless names.

But those who are seeking to undermine faith in the Old Testament are not only in rebellion against Christ, they are also enemies to the well-being and progress of mankind. In the first five books of the Bible there are the germs and foundation principles of mighty moral revolutions, as yet scarce thought of by the Christian Church, which shall be to the blessing of many millions. But the false prophets of the "higher criticism" will not find out these principles. The Bible never yields one atom of its priceless wealth to the critic. It reserves all it has to give for the humble teachable learner. From Gen. i: 1 to Rev. xxii: 21, God has a purpose in every word of His own Book. To those alone who bow to Him, and wait on Him will He show that purpose.

A religious contemporary has an extraordinarily ignorant passage in its last issue. It says "Christian nations were defeated in the Crusades: they deserved to be, for the *Bible was carried behind the sword.*" There were plenty of swords but no Bibles in the Crusades. The Crusades were the outcome of the Dark Ages, of the false Christianity which forbad the reading of the Bible. When the Bible is believed in, from cover to cover, "swords will be turned into pruning-hooks" or some other equally useful instruments, and wars will cease.

Fuller Goouch in *Word and Work* says:—Be more than ever careful in the study of God's Word. Much harm has been done by going beyond what is written. Let us, therefore, be careful to keep within the covers of God's inspired Word. We have absolutely no ground to stand upon, but the simple Word of God; the moment you bring in anything else you are on unsafe ground.

SIR CHARLES DILKE NOT WANTED IN INDIA.

Sir C. Dilke is expected to arrive at Kurrachee on Monday. It has been announced that Sir Frederick Roberts will take him on a tour of military inspection. An explanation is due from the Government of India. Sir C. Dilke is a private individual. He has not, of course, been sent by the Imperial Government to make an official inspection here. On that ground it is extraordinary for a high-placed public servant to be about to ostentatiously act as Sir C. Dilke's guide on an unaccredited tour. But the contemplated action of the Commander-in-Chief in India appears more extraordinary still when we consider the character of the man to whom he is prepared to devote so much time and attention, and to show a courtesy which could hardly be exceeded in the case of an accredited English statesman of the highest moral character, and holding the most exalted official position.

Sir C. Dilke is not even a member of Parliament. He has been cast out of public life in England amidst the execrations of the press of Great Britain, charged with crimes against Purity and family life unequalled for atrocity and unnaturalness in the annals of the English Divorce Court. The evidence given at the Crawford-Dilke trial pointed to him, a man of middle age, as having entered the home of a confiding friend within a few weeks of his friend's marriage, inducing his girl-bride to leave the path of virtue, continuing this adulterous intimacy for years, and initiating the betrayed wife into unmentionable vileness. He had the opportunity of going into the witness box, and denying these charges, but he refused to run the ordeal of a legal cross-examination. Nor has he, so far as we know, ever expressed one word of contrition for the ruin which has been brought upon the bright young life of his trustful friend's girl-wife. Under these circumstances, the proper course for Sir C. Dilke to have taken would have been to retire permanently from public life. Such a course would have saved us and others the painful necessity of again alluding to him, and the awful exposures in question.

But he has chosen that it shall be otherwise. He, a private individual, with a name unutterably tarnished, seeks to thrust himself upon the notice of the people of India in a semi-official capacity, presumably as a representative English politician. He comes, to be received here with official courtesies and honours, after decent society in England has vomited him out. He, in coming, and the Government of India in allowing Sir

F. Roberts to act as his conductor, have miscalculated the feeling and the patience of the people of India. The voice of the people's representatives will speedily make itself heard, unless the Government becomes wise at once, and instructs Sir F. Roberts to change his plans. Patience has its limits. While famine is threatening considerable portions of our land and people, an official receiving a salary of one hundred thousand rupees a year can spend his time to better advantage than acting as *dikhláne-wala* to Sir C. Dilke.

We shall be thankful if the only further reference it will be necessary for us to make to this subject, will be to announce that the Government has become aware of its mistake, and has decided to save itself further trouble and the people it governs further insult.

"WOMAN'S RIGHTS" IN INDIA.

The proportion of women who are under education in India is only two per cent. Every Hindu woman and child ought to know enough to be able to read the Bible in her own tongue. This is her right, as much as life and air and water. The whole of the educational system in Europe, and the board-school system in England sprang originally from this maxim that "Every child's inherent right was a sufficient education to enable it to read the Bible." The Lancasterian system was founded by the Quakers on this basis. Out of it sprang the *British and Foreign School Society* which founded the British Schools throughout England. The National School Society was then started by the Church of England because the British School Society was unsectarian, and taught only the Bible, but did not teach the Catechism and Prayer-book. The National Society founded the National Schools in England. On the basis of these two Societies the School Board system was established, the managers of which have taken over most of the old schools. With regard to the Continent, two Quakers named William Allen and Thomas Snillitoe, the one a large wholesale drug merchant in business in the City of London and the other a retired shoe-maker, took long journeys at the beginning of this century, when travelling was a dangerous and laborious undertaking, and visited nearly every King and ruler in Europe, including the Czar of Russia (several times), the Sultan of Turkey and the Pope of Rome. They also visited scores of magistrates and other influential persons, their one object being the spread of the truth that sufficient education to be able to read the Bible is the inherent right of every boy and girl on the earth. They succeeded in getting many scores of schools established in which thousands of children to-day are being educated. The principles for which these two simple Quaker tradesmen laboured so faithfully are as true to-day for Asia, as for Europe seventy years ago. Every little coolie girl we meet in the streets has the *right* to be able to read the Bible, as well as the countless thousands shut up in Indian Zenanas.

THE HIGHER EDUCATION OF WOMEN IN INDIA.

At the last session of the Lucknow Missionary Conference a paper was read by Miss Blackmar on this subject which was followed by a most interesting discussion. All the usual arguments *pro* and *con* were brought forward. One conservative brother thought that mensuration would interfere with cooking, but a much respected lady-missionary referred him to her husband for evidence upon that point. She said that she felt quite as proud of her cooking powers as of the "higher education" she had received, and saw no reason why either should interfere with her spiritual life. Another speaker said that he believed strongly in the higher education of women, and that if the talent was in her, he did not see why the Native or European girl had not an equal right to a precisely equal education with the Native or European boy. But it was very important to see the truth that secular education was neither a help nor a hindrance to powerful missionary work. Powerful mission-workers would be made out of the most homely Native or European material by the study of the Bible on the knees, and in no other way. A Danish brother said that he believed in the law of adaptation. A lady missionary down south had complaints from the Native mothers that the high education was spoiling their daughters for manual labour. So she bought a great field, having funds at her own disposal for such a purpose, and set all the children to field-work, and the manual labour and the "higher education" went on side by side, much to the improved mental and physical health of the girls.

There is no doubt that one danger to be guarded against and sternly repressed is the disgracefully mean and petty pride which causes some amongst both Europeans and Natives who have received a little intellectual education to look down upon manual labour. This is a poisonous heresy. All the great inventions which have been accomplished within the last century, have been discovered by intellectually clever men who have not been ashamed of hard manual labour. Telegraphs and telephones and railways all owe their existence, under God, to men who have been practically acquainted with every little detail of their crafts. The immense assistance which has been given to the rapid spread of Gospel truth by these means cannot be adequately measured. And it is owing to the Gospel that this combination of intellectual skill with manual dexterity has been made possible. Jesus Christ came as the *Carpenter* of Nazareth for a purpose, and those who despise "common" labour are not following in His footsteps. And hard manual labour is, physically speaking, a good accompaniment of hard mental work. Elihu Burritt, one of the greatest linguists that ever lived, who had attained to a knowledge of fifty or sixty languages before he died, used to work hard at the forge with his sledge-hammer for hours a day, long after there was any need for him to do so from pecuniary reasons. He found it was best for his health.

WOMEN PREACHERS.

A Correspondent in a contemporary contemptuously settles the question of women-preachers by the erroneous statement that Christ never ordained such. Let him come with us and gaze upon the scene described in the second chapter in Acts. Look at the huge concourse of people from all parts of the world. "Parthians, and Medes and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes. Cretes and Arabians." Europe, Asia and Africa are represented and a Babel of tongues like that of a Bombay crowd to-day deafens the ear. What is the uproar about? See that little knot of men *and women*, a hundred and twenty in all (Acts i: 14-15), a little raised above the crowd, with faces rapturous and shining. They have been praying for days together, since the ascension of their risen Lord, and only a few minutes before had received the Baptism of baptisms, the fulness of the Holy Ghost. Let our carping critics on the right of woman to preach her Saviour's Gospel, listen as they "speak in our tongues the wonderful works of God" (Acts ii: 11). But stay, the crowd begins to grumble. There are people there who do not believe in woman, or any one else filled with the Spirit, preaching the good tidings. They mockingly say that the speakers are "filled with new wine." Then up starts Peter, ever ready to defend the right, and turning to the prophet Joel in his Bible, reads the second chapter, from the twenty-eighth verse to the end. He points to the women and says "your daughters shall prophesy," and to the coolie-women present, and reads "upon my handmaidens I will pour out in those days of my Spirit; and they shall prophesy." Then he follows up the exhortations of the hundred and twenty other men and women preachers by driving the Gospel right home to them, and three thousand out of that huge crowd lay down their arms of rebellion against Christ, and going home to their native lands in Europe, Asia and Africa, form the centres of scores and scores of churches. God hasten the time when Bombay shall see a similar sight!

The fact of the case is that the Bible, the Word of God, distorted, is the last refuge of the devil. With it he tempted Christ. With it he has attempted to obstruct the progress of every social movement. It is his last citadel and his forlorn-hope. The time is rapidly approaching with regard to this question when arguments adduced from the Bible against saved women preaching will be as obsolete as so-called "Scriptural" arguments in favour of slavery. God is so marvellously blessing the work of women-preachers in the salvation of souls that the fact is rapidly dawning on even the densest theological minds that His Word in the Bible, and His Work in the world never contradict each other, and that the very fact that He so manifestly blesses what seems to opponents of the ministry of women like disobedience to His Word, shows that it is not disobedience at all but a wrong interpretation on the part of the critics.

W. S. CAINE ESQ., M. P.,

We have before remarked that Mr. W. S. Caine is not coming out here to look at the question of the Indian Drink Traffic through official spectacles. In his late speech on this subject in Parliament he boldly told the Secretaries of the India Office that,

The fact is the India Government are in the position of licensed victuallers, who hold a monopoly of the liquor traffic, and are responsible entirely for the amount of the liquor that is sold and for the methods by which it is sold. The Commission appointed by the Government of Bengal in 1883-4 show in their report the system under which licences are granted and the conditions under which the liquor traffic is carried on. It shows amongst other things that the licences for working stills and opening liquor shops are, as a rule, granted upon the auction system, being thus put up, as it were, to the highest bidder. According to the evidence laid before the Commission the out-stills are frequented by large numbers of people, young and old, who are found often in a high state of intoxication singing ribald songs and creating all kinds of disorders. In fact, the condition of things you would expect to find—if uncontrolled and unchecked public-houses should exist in this country—in the lowest slums of London.

He ruthlessly pulled to pieces the misleading statistics supplied by the Drink-officials in India. Quoting from one of the Reports he said :

And there is another significant paragraph in the report, namely :—"The high rise in Cawnpore is due to the opening of the new distillery. . . . . At Benares the license fees for the year were very high, and to make their business profitable the retail dealers lowered their prices and thus largely increased the sales of liquor." That is one of the commonest evils of this Abkari system. They give far too high a price for the monopoly, and then, finding they are not making as much money as they thought they ought, they decrease the price and very largely increase the sale. Now I contend that the whole tendency of the Excise system is to increase the consumption, and that I have proved it to the hilt from the very documents which the Government of India, misled by some feeble mendacious official, have put forward to prove the contrary. The Government are driving this liquor trade as hard as they can. Collectors find it the easiest way to increase their contribution to the revenue, and for years they have been stimulating the consumption of liquor to the utmost. If the Government continue their present policy of doubling the revenue every ten years, in 30 years India will be one of the most drunken and most degraded countries on the face of the earth.

He convicted the Abkari Commissioners of forcing the drink shops upon the people and again quoted from the Government Reports :

On page 7 of the same report we are told how an enlightened Government is trying to get rid of such a happy moral condition, and such an unhappy condition of revenue. "In some districts the number of shops were below Government standard. Attempts were made to increase them, but not with conspicuous success. From Etah, Etawah and Muttra, many new licenses had to be withdrawn because no liquor was sold, and new shops put up for auction were not bid for." Another paragraph states that "In the Jhansi district, on the other hand, the number of shops is largely in excess of the Government standard, and although the Commissioner of Excise makes no report thereon, it appeared from the district reports that at present it is inexpedient to make any considerable reduction in this number." Exactly, where there are none they force them in, and where there are too many they refuse to reduce them; and that is the Abkari policy all through India.

He quoted from Mr. Pritchard's Report the following words in which Mr. Pritchard shamelessly says—"It is an essential point in good Excise administration to place licit liquor within easy reach of all persons wanting drink." This is exactly the principle of the late accursed C. D. Acts in India. It was "an essential point in good" C. D. "administration to place" legalised vice "within easy distance of all persons wanting" provision for their lust The Government drink traffic is going the same way eventually as the Government lust traffic. It is doomed. Mr. Caine speaks scathingly of the excuses of the Drink party in the Government as follows :

I want to say a word upon the question of illicit distillation, of which a great deal is made. It is contended all through the minute that there is no real increase in consumption because in the earlier years when revenue was small there was a large amount of illicit distillation. This is sheer humbug. Illicit distillation seldom exists until the Government has created a demand by setting up a licit distillation. I was told that if there is a district where there is no out-still, the liquor farmer gets a man who does not mind a month's imprisonment to start an illicit still. That affords them an excuse for demanding a license from the collector on the plea of bringing in a large amount of additional revenue. The report of the Commissioner appointed to inquire into this very question in Bengal completely bears out the statement I have just made as to the way in which illicit distillation is brought about.

The Vice Party, the Drink Party and the Opium Party in the Indian Government are shortly to disappear for ever from its Councils. The first, by God's grace, is already defeated, the second is tottering to the fall and the third will not long survive the others. With regard to the question of finance, it always pays to keep God's law, and that which will be lost by doing right on the last two questions, will be repaid a hundred-fold by increased prosperity in other directions. The most righteous nations are always, in the end, the most prosperous.

AMERICAN PRESBYTERIAN MISSIONS.

The Presbyterian Synod of India is to meet at Amballa, November 15th. In connection with the Synod are 52 ordained Ministers, 19 of whom are natives of India. There are 26 church organizations, each of which is entitled to send a lay delegate who sits as a member of Synod with the right to speak and vote on every question. If all the Ministers are present and each congregation is represented there will be 78 members of Synod. When itis remembered that the Missionary, Rev. J. Newton, who baptized the first convert of the Mission 50 years ago, is still living and laboring in India, we may well praise God for all He has wrought. Meeting for prayer and conference are to held every evening during the week Synod is in session. The subjects for conference are "The work and need of the Holy Spirit. "The Spiritual state of our Churches." "The Evangelistic work." "The Educational work." "Woman's work." We ask readers to unite in prayer that the Holy Spirit may preside at all these conferences, guiding each speaker and speaking to every heart, shewing to the whole Synod the mind of the Lord concerning the great work entrusted to it.

INTERNATIONAL BIBLE STUDY.

By Rev. J. E. Scott, Ph.D.

Fourth Quarter. Lesson VI.

Sunday, Nov. 11.

Joshua xiv : 5-15.

Subject :—Caleb's Inheritance.

I. Introductory.

1. *Golden Text :* Trust in the Lord, and do good ; so shalt thou dwell in the land, and verily thou shalt be fed.—Psa. 37. 3.

2. *Home Readings :*—

M. Caleb's inheritance .....Josh. 14. 5-15.
Tu. Caleb's integrity .....Num. 32. 6-13.
W. Whole-heartedness .....Psa. 119. 1-8.
Th. The lot of the godly .....Psa. 112.
F. Reward of the upright .....Psa. 1. 19-30.
S. Confidence of the righteous.. Psa. 37. 1-11.
S. A good man's inheritance...Psa. 37. 23-40.

3. *Memory Verses :*—10—12 inclusive.

II. Historical.

After the overthrow and destruction of Ai, seven years of steady fighting, in which much of the land came into the possession of the children of Israel, ensued. Kings combine against the tribes but are defeated ; a league is entered into with certain inhabitants of Gibeon ending in their enslavement ; they are defended against the Amorites who were delivered into Joshua's hand ; the Lord punished them with hail-stones and at the command of Joshua "the sun stood still, and the moon stayed until the people had avenged themselves upon their enemies ;" (x : 13.) Hazor is taken and burnt ; (xi : 10.) the Anakims cut off ; especially is it to be noted that the law of Moses is repeated responsively from the top of Ebal and Gerizim. After much hard fighting sufficient of the land was taken to begin the distribution of it among the nine and a half tribes which were to have their lot on the west side of Jordan. The lesson before us is an incident in this allotment. Caleb, one of the twelve original spies, who had "wholly followed God," (vs. 8), claimed the promise of Moses and received Hebron for his inheritance.

"The spot on which Caleb had set his heart," says Dean Stanley, was the fertile valley of Hebron. Of all the country which the twelve spies, with Joshua and Caleb at their head, had traversed this is the one scene which remains fixed in the sacred narrative as if because fixed in the memory of those who made their report. There was the one field in the whole land which they might fairly call their own,—the field which contained the rocky cave of Machpelah, with the graves of their first ancestors. But it was not even the sacred enclosure which had most powerfully impressed the simple explorers of that childlike age. It was the winding valley, whose terraces were covered with the rich verdure and the golden clusters of the Syrian vine, so rarely seen in Egypt, so beautiful a vesture of the bare hills of Palestine. In its rocky hills are still to be seen hewn the ancient wine-presses. Thence came the gigantic cluster, the one relic of the Promised Land, which was laid at the feet of Moses. Thither, now that he found himself within the land, Caleb was resolved to return. In that valley of vineyards—in that primeval seat, as it was supposed, of the vine itself—"by the choice vine, Judah was to bind his foal ; he was to wash his garments in wine, his clothes in the blood of grapes." His was the prize for Caleb. This he claimed from Joshua. But he was to win it for himself, and it was no easy task."

III. Exegetical.

5. *The Lord commanded Moses.*—See Numbers xxxv : 2. *They divided the land.*—The nine and half tribes parcelled out the conquered territory among themselves. This was

no light task. At this time the work was only commenced.

2. *The children of Judah came unto Joshua.*—They came to ask that Hebron be given to Caleb, the loyal. Had Caleb acted alone he might have been considered unjust in using his power as one of the Commissioners to his own personal advantage. *Thou knowest the thing that the Lord said unto Moses.*—See Num. xxxii : 12 ; xiv : 24.

8. *Made the heart of the people melt.*—By their lack of faith and courage and dishonourable reports they caused the whole camp to miss the promised land. Caleb and Joshua alone spoke "what was in the heart" and "wholly followed the Lord."

10. *The Lord hath kept me alive.*—Forty five years had passed since Moses had sworn to give him the land whereon his feet trod, for an inheritance and now he was an old man, eighty-five years of age, but everything was being fulfilled to the very letter.

11. What a sturdy old man Caleb must have been! As strong for war and for counsel, at eighty-five as at forty. Little did he care that he had first to conquer the place that had been given to him. It would rather enhance its value. *Mal i muft dil i be rakm.*

12. *Give me this mountain.*—The tract of land which had been promised Caleb was a high table land among the mountains twenty Roman miles south of Jerusalem and the same distance North of Beersheba. (Josh. xv : 54; xx : 7).

The Anakim were there.—They were a race of people who inhabited the mountain region and who were noted for their great size and physical strength. At the account of them the children of Israel were greatly alarmed forty-five years before. *I shall be able to drive them out.*—His faith, was as it was at first, in the living God. *Of course, he would succeed.*

13. *Joshua blessed him.*—He knew all about the promise, recognized his claim and at once granted his request with his good will and benediction.

14. *Kirjatharba.*—The original name, meaning the *City of Arba* who it appears, was a leader among the tribe.

IV. Doctrinal.

1. Virtue will be rewarded. There can be no loss in obeying the Lord or in doing His will. Hebron will be given to the one that deserves it and who has faith to conquer it.

2. That the Levites received no province as a tribe, but rather cities for their habitation, and pastures for their herds, just so much, therefore, as, joined to the portion of the offerings mentioned Num. xviii, was necessary for their subsistance, this was altogether suited to keep them in lively remembrance that Jehovah was their inheritance.

3. The Levites were by this wise arrangement so much the more assured of their earthly support, and could so much the more diligently and without embarrassment perform their duty. They are a pattern for all Christians, who ought to regard all they have as a gift of God. (Starke.)

4. The youthful freshness with which Caleb comes forward, has in it something uncommonly cheering, and shows how a pious walk joined with an efficient accomplishment of the business of life keeps a man, even physically, sound, and vigorous up to advanced age. (Lange.)

V. Homiletical.

1. He who can say with Caleb "*I have wholly followed the Lord*" will with him get the pick of the land of promise.

2. Although we certainly cannot attain blessedness through our own work and merits, still God, of His great goodness, is wont to reward what we do from the spirit of submissive obedience, with temporal and spiritual benefits.

3. It is not wrong, but on the contrary, a duty, to claim all good that rightly belongs to us. "Ask, that your joy may be full."

4. Hebron, the gift to the good and faithful Caleb, became one of the Cities of Refuge. Our possessions may become a great blessing to others.

5. Dear brother, have *you* been promised anything in particular in the spiritual land of promise? Claim your inheritance.

OUR YOUNG MEN FOR CHRIST.

To be kept within every Australian young man's Bible.

"Present your Bodies a Living Sacrifice."—Rom. xii. 1.

1. "*Take my Life.*"

Pray—That the young manhood of Australia may consecrate itself wholly to Christ, offering themselves and their lives to be ennobled and qualified for every good service.

2. "*Take my Moments.*"

Pray—That the moments that are so often frittered away may be spent in doing little things, and everything for Christ, whose life was largely made up of tiny services to others.

3. "*Take my Hands.*"

Pray—That the hands of this vast multitude of youth may labour sacredly, being impelled by the Master's deep love and tenderness, and holy touches of physical and mental labour: the tools and bench of the carpenter must always have this sacred association. He touched labour.

4. "*Take my Feet*"

Pray—That the feet of this great nation of young men may swiftly and beautifully speed o'er our land, and other lands, with messages from Christ, everywhere feeling the burden of souls to be won. With the Gospel resounding clearly around us, let us bear it away to others whose "Want, above all others, is *life*—spiritual life." "China for Christ," is a call loud and clear. For India, so near us, five thousand missionaries and colporteur evangelists are wanted this year—one-fifth to be self-supporting—where consecrated men and women with independent incomes of from forty to one hundred pounds per year, content to live in a plain, self-denying, but healthful manner, can find useful and happy spheres of life-work. Others without incomes may have parents, brothers, or sisters who could send them. For the sake of the millions of Asia, may we go whithersoever the Master may need us.

5 "*Take my Voice.*"

Pray—That the voices, too, of our young land may be trained for Him, whether in song or speech, cultivating tones clear, strong, honest, truthful, respectful, kind, gentle, true, tender, loving;—always, only being used for our King.

6. "*Take my Lips.*"

Pray—That the lips may also be used for Jesus! In the putting down of all indecent language, coarse jests, amusements, foul literature, art, and pictures in reading-rooms or shops; using tobacco and other habits that soil and defile any part of our beautiful bodies. In the treating of all women with respect, and endeavouring to protect them from wrong and degradation; guarding the purity of others, and using every means to fulfil the command, "Keep thyself pure." In abstaining from all intoxicants, and discouraging the great curses to brothers and sisters in every land, of the liquor traffic, opium trade, impurity,—spreading these principles especially among young companions and friends by words and leaflets

7. "*Take my Silver.*"

Pray—That the silver and the gold—earthly aids and helps in our surroundings in life—be all laid on God's altar, who cares little for our money if we ourselves are not consecrated to Him. If God could show those seven Cambridge young men who went out from England to China as self-supporting missionaries how to lay friends, surroundings, wealth at His feet, He can show us what He has for us to do if we are willing to be ambassadors of the cross.

8. "*Take my Intellect.*"

Pray—That all the powers of intellect at present seeming so neglected and slighted may be used to the highest advantage. What may not these God-given abilities do for the lifting to a high platform of these young lands of the south if given up to be moulded as God chooses?

9. "*Take my Will.*"

Pray—That the surrendering of our wills may be full and complete. The great struggle between our unworthy selves and God is found at this point, we loving to keep some of self. Let it be none of self, but all of Thee!

10. "*Take my Heart*"

Pray—That the hearts of our young men may be in very deed God's throne, He abiding there. If we will open the door widely He will enter to stay, bringing peace of the sweetest. Let Him in!

11. "*Take my Love.*"

Pray—That the love God has implanted Himself may be returned. Tell Him you want to love Him! Tell Him you want Him to take you and keep you!

12. "*Take my Self.*"

Pray—That in the coming time we may sing these consecration lines written by the saintly Miss Havergal with an infinitely deeper enthusiasm than any national lines can ever be sung in our land, having yielded lives, moments, hands, feet, voices, lips, silver, intellects, wills, hearts, loves, selves, "Out and out for Christ."

*** The above though compiled as a leaflet for the young men of Australia applies equally to the youth of this country. Only the lives that are consecrated to God will be useful lives in the world. They alone are strong and brave who are "strong in the Lord and in the power of His might."

BOWEN MEMORIAL FUND.

The Editor of *The Bombay Guardian* has received a donation of Rs. 100 for the "Bowen Memorial Fund" from Col. A. Battye, and has duly forwarded it to the Treasurer of the fund.

Children's Scripture Union.

The usual monthly meeting will be held on Saturday next 10th inst., at The Lodge, Girgaum, at 5 o'clock.

All children and young people are invited to come, and to bring their Bibles with them.

John M. Macdonald,
Hon. Secy.

The Free Church Deputation.

Professor Lindsay of the Free Church General Assembly who was mentioned last week as having missed the mail at Port Said duly arrived by the next following on the 30th ult. His companion, the Rev. J. Fairley Daly is expected to preach at the Free Church of Scotland, Carnac Road, on Sunday Nov. 3rd at 11 a.m. and 6 p.m. We omitted to state last week that both Dr. Lindsay and Mr. Daly are coming out at their own expense and their visit will therefore not burden mission-funds.

"The grace of God might be grafted on a crabstock, but the fruit would not be crabs."

—One may live a conqueror, a king, a magistrate, but he must die a man.

Two young people at Calcutta have sent Dr. Barnardo 11 rupees, with the remark as to the method of its collection—"We make people pay a fine of one pice for sneezing." It is an ill wind that blows nobody good.

PASSENGERS ARRIVED

Per P. and O. Str. *Rome*, Oct. 30:

From London—Mr and Mrs H Barnes Mrs Laurie Dr and Mrs Arnot and Infant Mr and Mrs Kays Mr Partridge Miss O'Meara Mr E J Edwards Miss Capes Miss Elliott Miss Carden Lieut P B Cooper Mrs Morice Mr Jerdon Mr G Craighton Mr and Mrs Poke Mr Anderson Mr A Booth Mrs Short and infant Mr E J Barnard Mr Harry Mrs Doyle and child Mr Dunne Mr H L Pennock Miss Pennock Mr Serjeant Mr Norris Mrs Murch and 2 infants Mr L Faddy Mr Maxwell Mrs Guylee 2 daughters and child Mrs C Millar Mr G Hopkins Mr J Chadwell and Mr Muckell.

From Marseilles—Mr and Mrs Patterson 2 Misses Patterson Mr J P Thomas Mr R J P Thomas Mr H Macleod Mr and Mrs Alexander Miss Maude Mr H Maude Mr W Maude Capt Woon Mr E D Rulli Mrs Scaramanga Miss Tolbart Mr Robiliart Mrs Norson Miss Learoyd Col Bushman Mrs and Miss C C Stevens Mr Andreae Sir G Larpent Mr T P Campbell Mr and Mrs Clay Mr and Mrs C Brooks Mr Kemp Mr and Mrs McMillan Mrs Dumbell Miss Clay Mr Ney Elias Mr and Mrs Russell Mr Adema Mr and Mrs Coulan Col W Hill Capt and Mrs Gott Col Vibart Mr Guttmann Maj Chalmers Dr Finden Mrs Watts Russell Lieut A A C Campbell Col J Hay Maj r Churchill Capt Faithful Mr W Savage Miss Swift Mr C D Clark Mr R F Grant Col Hailes Nawab Mohsin ul Mulk Mr Nazir Beg Dr Rustomjee Mr W Clerke Miss Wright Mr C H Forbes Sir R C and Lady Low Mr and Mrs J R Thomas and Mr Murthin.

From Naples—Major Robertson Capt J B Bird Mr and Mrs J G Ashton Mr McGregor Mr Jas Nicoll Mr G Herbst Lieut Col Verney Miss Verney Mr D C Dodgson Mr Gribbie Miss Gribble Capt Blackburn Mr H E Joseph Mr L Ade Mr F B Franks Mr J Hamilton Rev H Williams Capt and Mrs Wyse Mr Gilchrist and Major Wilson.

From Port Said—Mr D Flannagan Mr L Thompson and Dr Lindsay.

From Ismailia—Mr Paramenides and Mr Hill.

From Aden—Mr Scaramanga.

PASSENGERS SAILED

Per P. &. O. Str. *Rome*, Nov. 2nd.

For London—Col H Wintle Mrs Wintle and two Misses Wintle Revd and Mrs Sandys Revd and Mrs A H Wright Mrs C F Hamer Mr and Mrs Johns and 2 infants Mrs Vansittart Mackay and infant Miss Whitty Mr J L Lyle Capt Atkinson Mr R Oates Mr and Mrs G Greig Mrs Moss Mrs Apperley Miss Chapman Mr Harper.

For Brindisi—Col and Mrs Vibart and infant Capt H W Young Mrs Westland and child Mr A T Freund Miss Ham Mrs Harvey James Mr J W Wright Mr J M Rennie Mr and Mrs J B Broddan Mr W H D'Oyley Mr and Mrs Nugent Mr W B Mulck, CS Col W A Salmon.

For Suez—Mr E Meyer.

For Aden—Mr W R Stevenson.

Domestic Occurrences.

BIRTH.

CRUMMY—November 2nd, at Girgam Back road, the wife of James Crummy, Superintendent of Police, of a son.

DEATH.

PEREIRA—On 1st November, 1888, at his residence, Grant Road, Mr. John Pereira, Deputy Superintendent, Educational Department, Secratariat, aged 52 years. Deeply regretted.

"BOMBAY GUARDIAN."

The following subscriptions have been received up to date:—

	Rs.	A.	P.
Mrs Briggs, 31st December 1888 ...	6	0	0
J. K Bythel, Esq., 21st Nov. 1888	6	0	0
Mrs. Blandford, on account	4	0	0
Mrs. Maclaren, 27th October 1889...	10	14	0
Mr. W. Bedford, 31st December 1887	6	0	0

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Better do a little than none at all.
I am sure that the duty of every man
Is not to do *much*, but the *best* he can."

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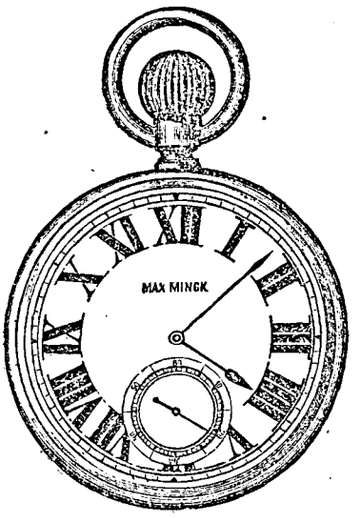

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